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**SOME MEMOIRS OF THE
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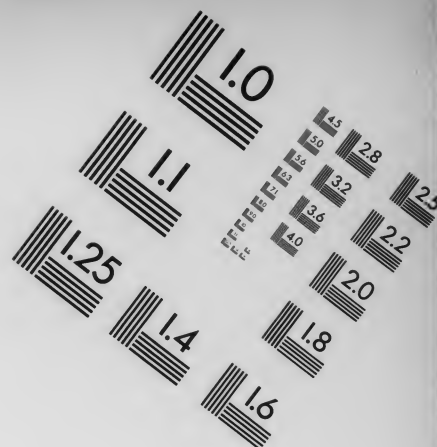
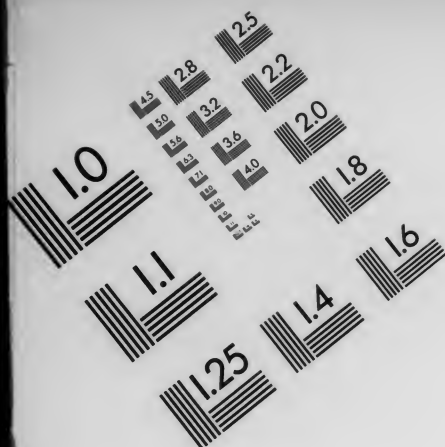


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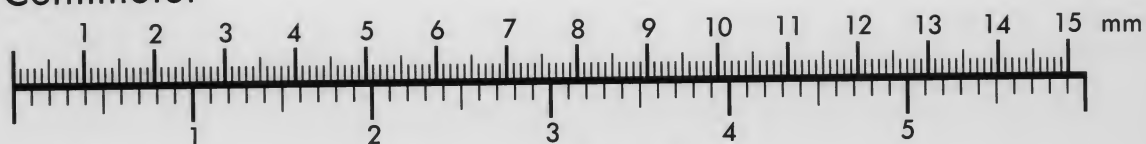
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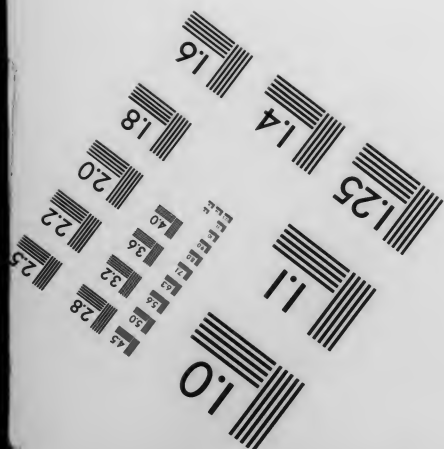
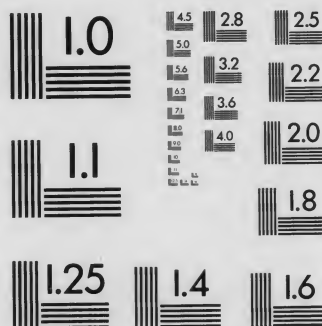
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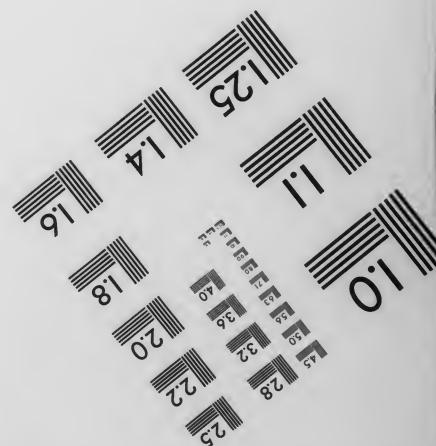
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S O M E
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Of the LAST ILLNESS of

J O H N S C O T T.

JOHN SCOTT was favoured with strength of body, and an active and vigorous mind : he was esteemed regular and moral in his conduct, and extensive in his knowledge, being remarkably diligent and attentive in promoting works of publick utility ; in assisting individuals in cases of difficulty ; and in the conciliation of differences. His removal hence is generally lamented by his neighbours both in superior and inferior stations. Notwithstanding those qualifications, there is reason to believe he frequently experienced the convictions of the Spirit
of

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of Truth for not faithfully following the Lord, and adhering to the Cross of Christ, by which true believers are crucified to the world, and the world to them.

During the yearly meeting at London in the year 1783, he attended many of the meetings for worship, and appeared to be more religiously concerned than for some years preceding.

On the 1st of the 12th month he was seized with a fever, and expecting it would prove fatal, he was greatly humbled in spirit, saying to his wife, that his father was a good man, and he believed was gone to heaven, expressing a sense of the happiness of the righteous in futurity; but being convinced of his own low and unprepared state, he said, he himself was unworthy of the lowest place in the heavenly mansions, but hoped he should not be a companion of accursed and wrathful spirits.

In

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In the early part of his illness he discoursed with his wife concerning some outward affairs, particularly desiring that his only and beloved daughter might be brought up among friends.

Notwithstanding the severity of the distemper, he was favoured with a clear and unimpaired understanding, and the exercise of his spirit seemed to be almost continual for peace and reconciliation with his Maker; having a hope, that if it should please the Lord to spare him, he should become a new man; but in much diffidence he expressed a fear, lest the old things should again prevail: he also said to the person who attended him, "that he had been too proud." But it is well known, that his behaviour to his inferiors was the reverse, for to them he was remarkably easy of access.

Speaking frequently of his brother, and expressing a desire to see him, on the 9th of the 12th month a special messenger

senger was sent to Hertford from Ratcliff, requesting his attendance there. His brother, on being informed next morning by letter of his continued solicitude to see him, and him only, reached his house at Ratcliff about four that afternoon. Being introduced to his bedside, on asking him how he did, he answered, " Very bad ; I wanted to see thee, and if thee had come sooner, I had a great deal to say to thee, but I fear now I cannot." What afterwards passed between them was as follows : After a short space of silence, John Scott begun to speak with a voice full of power. " I wanted to see thee, to tell thee, that I have nothing to trust to but the blessed JESUS, and that if I die, I do not die an unbeliever. If I die, I die a believer, and have nothing to trust to, but mere unmerited mercy." Finding him brought down as from the " clefts of the rocks, and the heights of the hills, into the valley of deep humiliation," his brother rejoiced in spirit, and spake comfortably

comfortably to him ; expressing the deeply humiliating views he frequently had of his own state, J. Scott replied, " O ! if it is so with thee, how must it be with me, who have been the chief of sinners." The insufficiency of self-righteousness being mentioned, oh ! said he, with great earnestness, " Righteousness ! I have no righteousness, nor any thing to trust to, but the blessed JESUS, and his merits." Pausing awhile, he proceeded, " There is something within me which keeps me from despairing. I dare not despair, altho' I have as much reason to despair as any one ; were it not for him who shewed mercy to the thief upon the cross. The thief upon the cross, and Peter who denied his Master, are much before me." Being advised to trust in the Lord, he replied, " I have none else to trust in." " Oh ! said he, the SAVIOUR, He is the Way, and there is no other ; I now see there is no other ; Oh the SAVIOUR ! I have
" done

“ done too much against him ; and if
 “ I live I hope I shall be able to let the
 “ world know it, and that in many
 “ respects my mind is altered. But I
 “ dare not make resolutions.” His brother mentioning former times, and the days of his youth, in which they frequently conversed about, and were both clearly convinced of, the necessity of inward and experimental piety, he answered, “ I was then very deficient, but I
 “ have since been much more shaken.” Visiting the sick in a formal customary manner being represented as unprofitable, he replied, “ Oh ! it is not a time to be
 “ solicitous about forms ! Here is a
 “ scene indeed, enough to bring down
 “ the grandeur of many, if they could
 “ see it. I buoyed myself up with the
 “ hope of many days.” Recommending him to the great object CHRIST within, the hope of glory, to which his mind was measurably turned, his brother seemed to withdraw, on which he clasped

clasped his hand, and took a solemn farewell.

He continued in mutability about two days longer, altogether in a calm and rational state. About twelve hours before his decease, his speech much faltered ; but by some broken expressions, it appeared that the religious concern of his mind was continued.

On the 12th day of the 12th month 1783, he departed this life, in remarkable quietness, without sigh or groan, and was buried in friends burying-ground at Ratcliff on the 18th, being nearly 54 years of age.

The publication of these Memoirs proceeds not from partiality to our deceased friend : they are preserved as a word of reproof to the careless, and of comfort to the mourners in Sion.

May

May none in a day of health and prosperity reject the visitations of His Divine Grace and Favour, who hath declared, that “ His Spirit shall not always strive with man, for that he also “ is flesh.” Nor, on the other hand, may the penitent, and truly awakened, at no time despair of that mercy and forgiveness, which the Lord hath promised to them who sincerely repent !

F I N I S.